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and the erection of the lodge and the last four to the dance proper. When the medicine man had selected a place for the dance, invitations were sent out to the various bands. Informants knew of no formality attending this. The bands moved to the place by easy stages, always making four over night halts en route. The camp was pitched in a semi-circle about the site chosen for the lodge. The members of each band camped together, but the bands had no regular order in the circle.

When the camp has assembled, gathering of materials for the lodge was begun. Cottonwood was used for the posts and brush covering and either cottonwood or cedar for the screen inside the lodge. Men and women went out together to cut the smaller posts and brush. They wore wreaths of sage and joked and sang. When the materials had been cut they were tied to ropes and hauled back by groups of men on foot. These men usually halted four times on their way back to rest and sing.

The cutting and transportation of the center pole was left until the last. There seems to have been no ceremony attending its selection. It was cut, in various instances, by a virtuous Comanche woman (i.e., one who had always been faithful to her husband), a virtuous captive woman, and a captive man who had a number of war deeds to his credit. Although informants could give no explanation of these selections, the use of captives for this important office probably reflects their importance in the social and economic life of the tribe. The Comanche captives, who were mostly Mexicans, tended the horse herds and practiced most of the specialized industries such as gun repairing and saddle making. They were also encouraged to accompany their masters on war parties and, if brave fighters, could rise to any position open to a full blood. The captive woman who was faithful to her master or the captive man who had won war honors had behaved in a commendable way and deserved to be honored by the whole society.

The center pole itself was a tree trunk about fourteen feet long and one foot in diameter with a fork at the upper end. After it had been felled and peeled, it was carried bodily to the site of the lodge, twenty-five or thirty men bearing it by means of ropes passed under it. The bearers were changed frequently so that everyone would have a chance to help. Four stops were always made en route.

The construction of the lodge was never begun until all the materials were on the spot. The center pole was erected first, being planted in a hole two to three feet deep. The upper end was supported and guided by means of a forked sapling. Three unsuccessful attempts were made to lift it, it being set on the fourth attempt. At each attempt the medicine man blew